THE Glorious Memory OF A FAITHFUL PRINCE BY A Thankful Posterity; IN A SERMON

Preach'd upon the most lamented Death of

King William III.

The next *Sunday* after his Royal Funeral, to the *High German Prussian* Congregation in the *Savoy*.

Dedicated in its Native Language to the King of *Prussia*; and at the Request of the said Auditory translated into *English* by the Author

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ACTS XIII. 36.

For, David, *after he had ſerved his own Generation, by the Will of God, fell on ſleep, and was laid unto his Fathers, and ſaw Corruption.*

DReadful was it to hear that mournful Voice which uttered the following Complaint, *How are the Mighty fallen?* * It was the Voice of a Friend, occaſioned by the Death of ſuch as his Soul did love; I mean *David*'s Lamentation, upon the ſudden *fall* of the *Mighty in Iſrael*, of *Saul* and his Sons, among whom was alſo *Jonathan*, whom, for his Royal Virtues, and Tender Amity, he loved *as his own Soul:* and ſo reflecting upon this afflictive Accident, which, to all Humane Proſpect, would have proved an irreparable Loſs, both to himſelf, and all *Iſrael*, he could no longer refrain, but breaks out in theſe words; *David*, (ſays the Text) *lamented with this Lamentation over* Saul *and over* Jonathan *his Son*, v. 17. and ſo proceeds with Expreſſions of Sorrow, in each Word and Geſture, accompanied with Tears, throughout the whole Chapter. The unwelcome Meſſage *of the young man the Amalakite*, did a-new imprint upon *David*'s Mind the miſerable poſture in which the dead Bodies of his dear Friends did lie proſtrated in the Bloody Fields upon Mount *Gilboa*, which, together with the ſuddenneſs of the fall, makes him and the whole *Iſrael* thus lament; that *they took hold of their Cloaths, and rent them, and mourned, and wept*, &c. *v.* 12. Eſpecially this virtuous Prince *David*, ful-

* 2 *Sam.* 1. 19.

leſt of Sorrow, exceeds to that degree, that with the moſt mournful Accent, he does this doleful Tone repeat; *How are the mighty fallen? How are the mighty fallen, in the midſt of the Battle?* * *How are the mighty fallen, and the Weapons of War periſhed?* * Oh words! full of doloreus Complaints! Oh Geſtures and Aſpects! full of Sadneſs, mixt altogether with bitter Tears; which in their Faces bear Witneſs of their Inward Grief.

* v. 25.
* v. 27.

It was no more than reaſon, thus to do, alſo the Law of Nature ſpeaks; That Creatures of the ſame kind, never part one from the other willingly, eſpecially, if the ſtrong Band of tender Love, with other obliging proofs of Friendſhip, have united them ſtrictly. All Mankind in general, are by Duty bound to mourn for the loſs of their Friends, the more, when they have been perſons of great concern, great Men amongſt the living; ſuch as mighty Princes and Kings. The wild Barbarians, will not omit, to make ſore Lamentations at ſuch times; how much more is it the Duty then of ſuch, who will bear the Name of the People of God? who, for that reaſon, ought to ſhow greater tokens of Love and Affection, and Compaſſion both in Life, and at h. Nay! by all means, did you do well then, oh Princes and Men of *Iſrael!* to ſhed whole Floods of Tears, and bewail the Death of the anointed of the Lord, and of his Heroes! in the right time, did you rent your Cloaths, and make this publick Lamentation! For when Heaven it ſelf moves us, and viſits alſo the Land with his Righteous Judgments, in taking from us the beſt of Kings and Princes; who would perſevere hardened, and be impertinently ſilent?

In the right time, do we appear alſo, in this Hour of Lamentation; in the right time, do we take on our Mourning, and begin to lament; now, we have had amongſt us a ſad and ſudden fall; now there is fallen, (I

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can for Sorrow hardly tell it) and taken by a haſty Death from this Spiritual *Iſrael*, that Great and Mighty, that Chriſtian-like and Heroick Prince, by the Grace of God our late and happy King: That true anointed of the Lord, and really the ſecond *Jonathan*, for his Tenderneſs and Affection. Methinks where I look now about, there is nothing to be ſeen but Grief; methinks I hear amongſt us ſtill this deep lamenting Voice, and this ſorrowful Eccho in our Souls begin, *How are the Mighty alſo fallen?* eſpecially in this dangerous Time, when the Enemies of our *Iſrael* are threatning us with War and Deſtruction, and every Day in expectation of engaging in bloody *Battles*, How is the great Hero *William! William* alſo *fallen, and the Weapons of War* with him almoſt *periſhed?*

Here is reaſon enough, now to lament, to cover all with Mourning and dark Clouds of Sorrow; for here is more than *Saul*, here is a great deal more than *Jonathan*, and all the Heroes above-mentioned lying upon the bloody Mount *Gilboa*; here is the true *David!* here is a Second *Solomon!* nay, here is *David* and *Solomon* together; both an Invincible Courage and Royal Wiſdom united. Have we not ſeen in our late glorious King's Heroick Soul, all theſe Virtues, concurring as in one Centre, and coming out as of one Spring? He was really more ſpiritually anointed of the Lord than *Saul*, and has more faithfully vindicated the Rights of the Spiritual *Iſrael:* He had fully all the Royal Virtues and Upright Sincerity of *Jonathan:* He had the Heart of *David*, and was a Man after the Heart of God, and had received above all other Princes of his Age, the true Wiſdom of *Solomon*; God granted him great Wiſdom in all his Undertakings, ſo that *his Wiſdom excelled the Wiſdom of all the Children of the Eaſt Country, and all the Wiſdom of* Egypt.* Behold all theſe

* 1 K. 29, 30

Royal

Royal Perfections in him together; all theſe Heroick Actions darting from him, like as from the Sun ſhining with full Beams and ſplendid Brightneſs: He was a Father of the Land, a Nurſing Father to *Zion* the Church of God, a War-like Lion amongſt his Enemies, and the moſt beloved of Friends amongſt his People, whom he ſo intirely loved, and who are now bewailing his departure; who would not weep for ſuch a loſs, and pour out full Torrents of Tears, for ſuch a publick Father of his Subjects, and zealous Defendor of the Chriſtian Faith? When all theſe ennobling Virtues of the mentioned mighty in *Iſrael* be in him, and his ſingle Perſon can at once repreſent them all together; who would not grievouſly complain with theſe Men of *Iſrael? How are* (in him) *the Mighty alſo fallen? How is the valliant Hero*, William, *fallen?* Altho' not in the midſt of a Battle, not in full Action againſt his Enemies, not in the bloody Field, yet by an unexpected Death, which to our great regret has ſuddenly taken him from the Land of the Living: A dangerous fall was verily the cauſe of his Sickneſs, which was then a fatal fall to us, and had not Divine Providence interven'd, might have proved more dreadfull both in Church and State, to us and our Poſterity: When Death knockt at his Royal Palace in the midſt of the Night, and afterwards by the breaking of the Day called him out of humane ſociety. Now weep, bewail and lament, ye upright Citizens of *Jeruſalem!* all true Proteſtant Chriſtians! for we have loſt both our Father, and our King; nay, of more have we been deſtituted by this than any of us can conceive. Now let Elogies be made in our Souls! Let not at this, nor any day or time when this Fall comes into your minds, be ſeen upon your Faces the leaſt token of Joy! Let our Hearts, now full of grief, begin this mourning Tone and lamentable Song, *A Mighty of the ſpiritual* Iſrael

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is fallen! that *War-like Hero of* England, *and whole* Europe *is fallen!* For this, all ye ſincere Chriſtians, ye Sons and Daughters of *Zion* lament! When the ſenſeleſs Rocks are ſtruck from Heaven they preſently will give way; why ſhould we then by this general Blow withſtand to yield?

But yet to moderate our Sorrow, and to look upon this Fall as Chriſtians who truſt in the Lord; I thought fit to expound to you, and treat upon the words of the Apoſtle in the Text. In which is propoſed to us, the Common Law of Mortality, reaching even the Mighty and Kings, of whom none can avoid Corruption, aſſoon as the appointed time, to ſerve their Generation, after the Will of God, is paſt away; and that by the moſt eminent Exemplar of all Mortal Kings, the Man after the Heart of God, *David.*

I mean, he gives us a very exact Deſcription of the Death and Burial of this Godly King, by them ſoft Hieroglyphical expreſſions uſual in Scripture, of falling aſleep, of being lay'd unto his Fathers, and Seeing Corruption. With this glorious Encomium and Commendation, ſo long after his Death; that before his Departure; during the time of his life, had firſt Served his own Generation after the Will of God.

Theſe will make out the two Parts of our preſent Sorrow.

First, *The Death, Burial,* &c. *of* David.
Secondly, *The Glorious Commendation given him by the Apoſtle, that he Served,* &c.

I. The true Deſcription of the Death, *&c.* of this Anointed of the Lord, is, that *he fell aſleep,* &c. The Apoſtle St. *Paul* Preaching at *Antioch* in *Piſidia* to the Men of *Iſrael,* had occaſion to ſpeak of the Death of this

this godly King, in teaching unto them the Reſurrection of the King of Kings, Jeſus Chriſt; which he had proved not only by many *Witneſſes*, who *had ſeen him* after his riſing, when after this Glorious Victory *they came up with him from Gallilee to Jeruſalem*, in the 31*ſt* v. of this 13*th* Chap. But alſo demonſtrated to their Conſciences, out of the Holy Promiſes and Propheſies, made unto the Fathers and Prophets; when he in the following 33, 34, *&c.* verſes makes a Citation to this purpoſe, not onely of *Pſal.* 2. 7. and *Iſa.* 55. 3. but likewiſe of *Pſal.* 16. 10. in which latter place is ſpoken of the Redeeming of the Soul from *Hell*, and how the Lord *will not Suffer his holy one to ſee Corruption:* Which our great, and in explaining the Scriptures, Mighty Apoſtle, will by no means have to be underſtood, of the Firſt and Mortal King *David*, by whom that Propheſie was written, but of the Second and Heavenly one, Jeſus Chriſt, whoſe glorious Reſurrection was predicted in that verſe; whereof to convince the Men of *Antioch*, he thought fit to prove by this *deſcription* of the Death, *&c.* in our Text, how abſurd the application of it to the firſt *David* would be, it being directly ſaid there, *thou wilt not leave my Soul*, &c. which can never mean him, he having ſeen Corruption, and by conſequence can only be applied to the Second *David* Jeſus Chriſt, this is the Reaſon the Apoſtle recites theſe words of the Text; and the force of his Argument lies thus; he of whom the Propheſie ſpeaks ſhall not ſee Corruption; but *David* fell aſleep, *&c.* and ſaw Corruption, *Ergo*, It is not him, but his *Anti-Type* Jeſus Chriſt.

For, the firſt could not avoid Death, *David*, though ſo much beloved of the Lord, and above all dear to his People: That man after the Heart of God, and a King according to the Wiſh of his Subjects; whom Jehovah had choſen out of ſo many Thouſands, and taken

taken from a Multitude which no man can Number, to be King, to wear the Crown, and Sway the Scepter over *Iſrael*; This Pious King, and Warlike Hero, *to whom the Lord* himſelf *gave Teſtimony*, that he was precious in his eyes; and ſaid, *I have found David the Son of Jeſſe, a man after mine own heart, which ſhall fullfill all my will* in the 22. *v.* of this 13*th* Chap. He although adorn'd with theſe glorious virtues, and apparell'd with unparell'd priveleges, being eſteemed the Beſt of Kings in the ſight of all men, and always agreeable in the preſence of God, muſt notwithſtanding all this be ſubject with the reſt to the Sorrowful Law of Dying. Nay, he, *David* actually *fell aſleep*, (ſays the Text) *was laid unto his Fathers, and ſaw Corruption.* How! Muſt the Godly Kings die alſo, and be collected into the Dark Regions of Death, that Diſmal Society? How! Thoſe Virtuous Princes, who like ſo many Suns ſucceſſively caſt forth their Beams of Royal Bounty, over the reſt of the Living, and make at the ſame time to tremble with their Majeſtick Awe, and Royal Splendor, the whole Earth? Thoſe glorious Men, whoſe exalted ſtate is neareſt to Heaven, being its Vicegerents, from whence they are endowed with Power, Honour, and Majeſty; whoſe Thrones appear ſo firmly ſettled upon Foundations of Wealth and Strength of Arms, which one would think could laſt to all Eternity? How! I ſay, muſt they for all that die, and from their Thrones of Glory, deſcend to the Pit of Darkneſs, and be made the Subjects of Corruption, and a Prey to Vermine? Yes, indeed Chriſtians, thus it is! None of all Mankind is here exempted, a ſorrowful Experience daily teaches the ſame, it is the Arbitrary Power of that Sovereign King of Terrors, Death, who for our Treſpaſſes has received this ſevere right from an offended God, over our Anceſtors and all Poſterity; by which his Strength exceeds all Earthly Powers, who

at no time or place makes any diſtinction, but cuts off all Mankind where-ever he meets with them in the Land of the Living: That inexorable Tyrant, who without any regard takes to his Realm and dark Dominions, the Inhabitants of the Earth, and ſo cruelly diſſolves that lovely Union betwixt Soul and Body, not ſhowing the leaſt Compaſſion, when he unties that tender Bond of Love, in which theſe two Friends have lived in the ſweeteſt harmony ſo many Years. That common Murtherer, who goes round all the Land, viſiting as well the High Palaces, and fortified Places of the mighty Princes and Kings, as the Cottages of the Peaſants, and contemptible Habitations of Beggars. I mean, he is the general Executor of that Righteous Vengeance which we with our Sins have provoked from Heaven; ſo that he goes where-ever he pleaſes, not queſtioning whether it be unto High or Low, Rich or Poor, Young or Old, Wiſe or Fooliſh; nay, what is more, Pious or Wicked, as we ſee in the Example of *David*, ſo that none can evade his fatal ſtroak; *for by one Man Sin entred into the World, and Death by Sin, and ſo Death*
Rom. 5.22. *paſſed upon all Men, for that all have ſinned.* O deplorable Condition of all the Children of Men! O univerſal Lamentation throughout all Mankind! Hear all ye
Rom. 6.13. Sons and Daughters of *Adam*, *Death is the Wages of Sin.*

A general Puniſhment, or rather Chaſtiſement, remaining upon all, after the Fall of *Adam*, terrible to the Wicked, who by that are taken out of the midſt of their Vanity and Idle Luſts to an Endleſs Miſery, and like Beaſts well fed, and fatted up with the Food of their Carnal Appetites, brought to the Eternal Slaughter-Houſe of Hell; who are turned out of their Worldly Joy, to everlaſting Woe, where is *Weeping* without end, and eternal *gnaſhing of Teeth.* O dreadful Death to all ſuch! who would not tremble at the very thoughts

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of it, and be filled with Terror and Amazement to see it even at a distance? They are for ever and ever unhappy, and can have no rest, but are in Eternal Anguish and Labour; for the departure of the Ungodly from this World, carries them over to that place of Terror, where *the second Death hath power over them.* Rev. 20.6.

But contrarywise is it with the Pious and Godly, who by the Victory of Jesus, and the glorious Resurrection of this Prince of Life have no more to fear the Terrors of Death, for they have conquered him in their Saviour Christ, though in some measure he causes a Reluctancy in them, especially if they consider it as a Consequence of Sin, and a Righteous Chastisement of their God, yet never proves in the least dangerous to them, because that Heavenly Conquerour took away by his Death *the Sting of Death, and the Victory of the Grave.* So that this (otherwise) Common Enemy, can be hurtful to none in Christ, but on the contrary, is a great gain to them; he proves to them, an acceptable egress out of this troublesome World, a limit to their Sorrow, and a sure path to Heaven their Habitation of Life, whither our Saviour Jesus leadeth us by the Staff of his Providence and Mercy, *through the Valley of the Shadow of Death.* Nay, Death is to the Children of God only an agreeable *Sleep*, whereby they rest from all their Labours, from the Heavinesse and Troubles of this Life, in order to rise again refresht at that great Morning of the Universal Resurrection, to begin an endless Day of Joy, in the compleat fruition of their Supream Good, where there is Pleasure without allay, and Happiness without end: So the Scripture always terms it, and calls the Death of the Righteous a *Sleep*; also, says the Text of our godly King *David*, that he only *slept, for* David, *after,* &c. FELL ASLEEP. 1 Cor. 15. 55.

Truly, the Death of ſuch is nothing elſe, no Compariſon can be made better to expreſs the Nature of the ſame; for like as Sleep is natural to all Men, and no Mortal can avoid it; even ſo this improper Sleep, Death, is univerſal throughout all Mankind, they muſt all for ſome ſpace of time lie dead in their Reſting-places; for *what Man is he that liveth and ſhall not ſee Death? Shall he deliver his Soul from the Hand of the Grave?* When *it is appointed unto Men once to die, and after this the Judgment.* Even as all Mortals naturally ſleep, ſo muſt they all naturally die: In Sleep all lies a reſting, and our outward Senſes are without their uſual daily Motions; ſo is it in Death, there all our Corporal Actions ceaſe, and all the parts of our Body lie ſtill and uſeleſs, without the leaſt ſtirring. Like as in the Natural Sleep, our Souls do notwitſtanding the reſt and uſeleſneſs of the Body, never ceaſe in their Life and Actions, as the remembrance of our Dreams clearly proves; even ſo in Death our immortal Soul remains in Action, alive in God; the Body is given over to Corruption, *but the Spirit returns unto God, who gave it.* Our Sleep is of that nature, that it overcomes us very often unawares, before we do expect it; alſo Death comes on a ſudden, a great many times, when People think it to be afar of, and live very careleſly in their Carnal Security; then, comes often times this pale-fac'd Meſſenger, ſurpriſes and ſummons them to appear before the Eternal Judgment-Seat of God. For, *the Son of Man comes at an Hour when ye think not:* Like the Thief in the Night, ſo the Day of the Lord overtakes them. Sleep carries along with it that agreeable Sweetneſs, that all who are overtaken by it, have at that time no great care for Worldly and Domeſtick Affairs, but reſt in Calmneſs without the leaſt Sorrow; even ſo thoſe who Sleep improperly in Death, have nothing

Pſal. 89. 48.

Heb. 9. 27.

Eccl. 12. 7.

Luk. 12. 40.

leſs

leſs than Grief or thoughts of Trouble, and the noiſe of this World upon their Minds; for, *they ſhall return no more to their Houſe, neither ſhall their place know them any more.* Job 7. 10

Laſtly, It is very remarkable, that no body longs more for Sleep, and reſt with more Sweetneſs, than thoſe who have *born the burden and heat of the day*, and are tired with the Fatigues, which their Bodies and Souls, from the early Morning till the late Night, have undergone; even ſo none of the Living deſire more to depart, and to be with Chriſt, than the Saints, who commonly come *out of great Tribulation*; who, in this wicked World, have ſuffered ſo many Adverſities, and for their beſt ſhare, have had in it but *Labour and Sorrow*; Pſal. 90.
who, for this reaſon, *forget thoſe things which are behind, and are reaching forth unto thoſe things which are before:* Eph. 3. 13
And *are like a Servant who earneſtly deſires the Shadow, and looks for the end of his Work.* Job 7. 2
Then they begin firſt to reſt, when they have attained that happy Night in their Graves; then they begin to be quiet in a ſweet Reſt of Joy, not knowing the leaſt of Pain; nay! then they are really happy; a Voice from Heaven it ſelf was heard to ſay, *Bleſſed are the Dead which die in the Lord, from henceforth, yea! ſaith the Spirit, that they may have reſt from their Labours, and their Works do follow them.* Rev. 14. 13.
They reſt, ſaith the Spirit, and therefore it is nothing but a real Sleep. For this reaſon, the Holy Ghoſt in Scripture always uſes this emphatical Expreſſion, for the Death of the Children of God, amongſt the reſt, for that of the Holy Fathers: So ſaid the Lord himſelf unto *Moſes*, *Behold, thou ſhalt ſleep with thy Fathers:* Deut. 31. 16.
and of *Solomon* we read, *that he ſlept with his Fathers, and was buried*, &c. *Our Friend* Lazarus *ſleepeth*, ſays Jeſus. And ſo it is ſaid of Godly King *David* in our Text, that he fell aſleep: *For* David, *&c. fell aſleep*, AND WAS LAID UNTO HIS FATHERS, *&c.* 1 King. 2. 10. John 11. 11.
Now

Now follows the Burial of this Pious King, ſo long ſince gone to reſt in the Lord; or the Deſcription, in what manner, his Body ſo fallen aſleep, after having commended his Spirit into the Hands of God, has been delivered to the dark Grave; where we might ſay a great deal of the Manners and Cuſtoms of the Oriental People, and other Nations; how ſome of them were uſed to burn the Bodies of their deceaſed Friends and Relatives to Aſhes, which they afterwards very cautiouſly kept in certain Veſſels, by them called Urns: And others to Embalm them, with precious Ointments and Aromatick Spices, to preſerve them from a ſpeedy Corruption, having certain Caverns or Cells under Ground, with Lamps continually lighted, to attend the ſame, as they fancy'd, to repreſent therewith an Immortality: But our time is at preſent too ſhort, and beſides, the Grief of this Day will not permit me to enlarge my Diſcourſe any further thereon. The *Jews*, had for the moſt part the ſame way with us, we always read in Scripture; *he died, fell aſleep, and was buried*, or *laid unto his Fathers*. We find no where many other Circumſtances or Ceremonies; they buried commonly in Stones and Graves cut out of ſtrong Rocks, as their Writers teach us, and amongſt others ſhows the Grave
27. of the *Jew*, *Joſeph* of *Arimathea*, in which our Saviour was laid; wherein the Richer People, doubtleſs, did exceed in Splendor, the poorer and lower ſort, eſpecially the Mighty amongſt them, the Kings and Princes; as it is ſtill at this day: In theſe ſorts of Graves they were given over to Corruption, nothing more being ſaid in Scripture about the ſame, no other mention is any where made of the Burying of *David*, but that,
2. *He ſlept with his Fathers, and was buried in the City of* David; in all probability, after a Royal manner, with precious

precious Spices, and Ceremonies becoming ſuch a rich and ſplendid Court: And the ſame words are made uſe of, to expreſs the Burial of that greateſt and wiſeſt of Kings, *Solomon*, and alſo of other Kings, buried amongſt the People of *Iſrael*. Our Text, likewiſe tells us no more, but that he was *laid unto his Fathers*. But why *unto his Fathers?* why do the holy People of the firſt times under the Law always ſo inſtantly deſire to reſt in the Burying-places of their Fathers? Was it a Humane Infirmity and Superſtition, as to be like in Life before, and in Relation, ſo even hereafter in Death, to be united? Was it out of deſign, that their dead Corps, who lived before in good Underſtanding, and Friendſhip here in Society, may alſo be together ſtill in Death and the Grave, to touch one anothers Skin and Bones? Was it, I ſay, ſuch like idle and humane Fancies? No Chriſtians! no, by no means! I will tell you; The Holy Fathers, and all the Children of *Iſrael*, I mean, the Church govern'd ſo much by Types and Ceremonies, had the Land of Earthly *Canaan*, for a Pledge of Aſſurance, and Repreſentation of the Heavenly One; and for this very reaſon, was it reckon'd a great Bleſſing of the Lord, to live and die in the ſame. Now is the Earth all alike, and bleſſed of the Lord, but not then, when *Iſrael* and all their Land was Holy, and diſtinguiſhed from the *Gentiles*; therefore were they all inclined, to reſt after their Days, in ſuch a bleſſed place, therefore was one of their chiefeſt Wiſhes, to be collected, after dead, unto their Fathers: For this reaſon, was *Jacob* the Holy Father, ſo much concerned in *Egypt*, how his dead Corps ſhould afterwards come out of that Heathen Country, and did inſiſt ſo inſtantly a little before his Death with his Son *Joſeph*, that by way of an holy Oath, he ſhould promiſe him, to carry away his dead Bones to the *Grave of his Fathers in the Land of* Canaan; which

1 *King.* 43.

Gen. 47. 29, to *Ch.* 49. to 33.

which, like an obedient Son, he afterwards performed ſo faithfully. This is chiefly the reaſon of this way of expreſſing, every where, the burial of the Saints, and which makes the Holy Apoſtle ſpeak likewiſe in our Text, *That* David, *after*, &c. *fell aſleep, was laid unto his Fathers, and* SAW CORRUPTION.

This is the laſt degree in Death, by which the pale Carcaſſes of the Children of Men are conſumed by degrees by the ſharpneſs of the Elements, as by Fire, Water, or Air; or if committed to the putrifying Earth, (which is well, the common way of all) are reduced to Duſt and Aſhes, by ſubterranean Vapours and the crawling Vermin, in order, that they may become (after the Command of an offended God) what they were in their Original, *Duſt and Aſhes*, and *return unto the Ground out of which they were taken:* Of which the Apoſtle gives us great light, when he argues ſo ſoundly to his *Corinthians*, in comparing the ſame with a *bare Grain*, which before it can be quickened, and bring forth its Fruit in the Harveſt, muſt firſt die in the Earth; even ſo, ſays he, is it with our dead Bodies, they muſt firſt be ſowed in the common Field, the Earth, and putrifie there, in order to riſe again at that great Day of Harveſt, where the Angels are the Reapers, and the Ungodly, the Tares, ſhall be thrown into an Eternal Fire; and the Saints, the good Fruit, or Wheat, ſhall be gathered into Spiritual Barns of Joy, the Habitations in Heaven; that they may riſe (I ſay) more glorious than they were in their firſt miſerable ſtate; for it is quite another thing after that time: *It is ſown in Corruption, it is raiſed in Incorruption; it is ſown in Diſhonour, it is raiſed in Glory; it ſown in Weakneſs, it is raiſed in Power; it is ſown a Natural Body, it is raiſed a Spiritual Body**. Such is the Corruption, of which, after a prophetical manner, *David*

h. 52.

en. 3. 19.

1 Cor. 15. , &c.

vid ſays, *Thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy holy one to ſee* CORRUPTION; and of which our Apoſtle ſpeaks through the whole Chapter of our Text, and in the words which we now treat on, which *David*, after he *fell aſleep and was laid unto his Fathers*, really HAS SEEN.

For all he was ſuch a great and mighty King upon this Earth, and his Corps doubtleſs anointed and preſerved with the beſt of Spices, againſt Corruption; yet, his Fleſh and Bones are all at laſt returned to Aſhes, by which means *he was brought into the Duſt of Death*; and has, as ſays our Text, SEEN CORRUPTION. But, how *ſeen Corruption?* when the uſe of his outward Senſes and Limbs, and ſo by conſequence, of his Eyes, did ceaſe: How can a Man ſee in the Grave? This way of ſpeaking is uſual with the old Fathers, and ſo here in our Text, only, to ſignifie the ſureneſs of the Corruption of all that die: Like as a thing, which we have beheld with our Eyes, is ſo ſure and true to us, that no body is able to make us believe otherwiſe; ſo likewiſe, is it with the dead Bodies of Mankind, ſo ſure is their Corruption, and in particular, this of our King *David*, who has actually ſeen Corruption, though not with his open Eyes, to behold it, yet, with all the parts of his Body, Fleſh, Skin and Bones, which in themſelves have felt and undergone Corruption: So we read of *ſeeing Death*, and *taſting of Death*, and *not ſeeing Death*, and *not taſting of Death*, which is to ſay, To die, or not to die, and in the ſame Senſe, *David* has ſeen Corruption, his pale Body was laid unto his Fathers, and his Soul went upwards towards his God, to Heaven, when, in the mean time, his Carcaſs did turn to Aſhes, and was ſown in Corruption, in order that he may riſe again, at the great Morning, in Incorruption; *for* David *fell aſleep*, &c. *and ſaw Corruption.*

Pſalm 89. 48. *Matt.* 10. 28.

But alſo, at the ſame time, Everlaſting Glory. O eternally happy, for evermore happy art thou *David!* thy Soul enjoys now the Fruits of Paradiſe, in the Arms of, and Converſation with Jeſus! What is the Corruption for a time, of thy leſſer part, to be regarded? thy Soul now lives in God! nay! thy Memory is ſtill alive among the Living here upon Earth! thou art alive ſtill in the Memory of Poſterity, by thy great Faith and by thy Actions full of Valour and Piety! Hear me, ye Chriſtians! his great Virtue and Holineſs, his exemplary Repentance, his ſtrict Union with his God, the Holy Ghoſt in him and the Scriptures written by him, through the Virtue and Inſpiration of the ſame, makes him ſtill to live, in the Memory of all true Godly Men: For this reaſon, will he be priſed by all Generations; for this, is mention made of him, every where in the Holy Scriptures, as a great Pattern, worthy the Imitation of all Saints: For this the Apoſtle gives him that glorious Encomium after his Death, in the ſecond Part of our Text; That he did not bow down his Head, till he had, during all the Pilgrimage of his Life, fulfilled the Council and Will of God; for, ſays the Text, *David, after he ſerved his own Generation, by the Will of God, fell aſleep*, &c.

PART. II.

O glorious Commendation of this Godly *David!* Bleſſed is that Man, of whom it may be thus ſaid. Happineſs to that Child of God, who has with profit employ'd the Talent, intruſted with him by the Lord; that the Holy Ghoſt himſelf, through the Pen and Mouth of ſuch a great Apoſtle, can give Teſtimony, *That after he had ſerved his own Generation, after the Will of God, he* calmly *fell aſleep.* In wich words ſome Interpreters make an Alteration, ſaying, the words in the Greek Text,

τῇ βουλῇ, &c. *by the Will of God*, ought to be put to the *Death of* David, and not *to his ſerving of his Generation*, pretending to tranſlate it thus, *David, after having ſerv'd his own Generation, fell aſleep by the Will of God*, and not as it is in our Tranſlations; which indeed does not ſtrive, neither againſt the running or connection of the Greek, though the firſt way is preferr'd, by the moſt eminent Tranſlators; and after all, both of them may be very well admitted, for, *David*, both ſerved his own Generation, and likewiſe fell aſleep, after *the Will of God*; and ſo we may freely follow our own Verſion, and ſay, That he SERVED, *&c.* BY THE WILL OF GOD.

For, to every one in this ſtate of Mortality, is appointed a certain time, how long he ſhall live in the ſame, and ſerve therein, both his God and his Neighbour, and to fulfil what God has concluded in his Eternal Council, to the Glory of his Holy Name, and the promoting his Kingdom of Heaven upon Earth; every one has therein his ſhare to execute, with a certain limit fixed thereunto, which no Mortal can tranſgreſs; a certain time, after the Expiration whereof, one may ſay, he has ſerved, he has improved his Talent, by the Will of God. For, every *ones days are determined, the Number of his Months are with God, he has appointed his Bounds that it cannot paſs.* So likewiſe, was it with our pious King *David*, when amongſt the Living, who, as a Man of great concern, had a great deal to execute, both in the World, and in the Church of God, who ſhould lay the Foundation, not only of a Temporal, but alſo, of a Spiritual Kingdom, who, not only ſhould be the firſt Godly King in *Iſrael*, but alſo, out of his Loyns ſhould come forth the King of Kings, the King of Heaven and Earth, Jeſus Chriſt, who, after his Humane Nature, ſhould come forth out of the Seed and Family *Job* 14. 5

of *David*, and ſo ſpring out of the *Root of Jeſſe* an eternal *Tree of Life*. O profound Abiſs of the Will and Council of God herein! too deep for our thoughts to inſpect, and trace all its fulfilling, in the Perſon and Family of *David*; that, if we ſhould make an attempt, we ſhould loſe our ſelves in the ſearch of it; to wit, how all theſe things in the Church of God, have been decreed from all Eternity, by the Father, Son and Holy Ghoſt, and have had their event in Holy *David* and his Lineage, by that Eternal Will and Decree, which is ſpoken of in *Pſal.* 2. *Act.* 4. and in many other places of the Scripture; we will therefore paſs it by, eſpecially at this time, when our Souls are full of Grief, and depreſt by our preſent Sorrow; you have, at other times, heard me ſpeak more amply of it; but in this hour of Lamentation, it is decent to confine our Thoughts and deny them the liberty of ſuch abſtruſe and high Meditations: Be content at preſent to hear in brief, how this Godly King *David* had ſerved his Generation, by the Will of God, particularly in his time; which to know, conſider with me, firſt his Calling, and then reflect upon the Hiſtory of his Royal Actions! He was King over *Iſrael*, and at the ſame time a Prophet of the Lord, ſo that his Office was, to be a Deliverer of the People committed to his care, out of the Hands of their Enemies, the *Philiſtines* and other Heathens; to protect them, by his Royal Wiſdom and Mighty Valour, againſt the Inſults of all their Adverſaries, to give and make them wholſom Laws, and to maintain amongſt them Right and Righteouſneſs. And in the ſecond place, to inſtruct them in the Ways and Councils of God, to teach them his Holy Will, and exhort them by his Prophetick Spirit, till the time of his Pilgrimage paſſed away; and then left his notable Charge to him that was to ſupply his place on the Throne: And this indeed was altogether fully

fully and faithfully perform'd in his time, and amongſt his own Generation, by this Pious King *David*. At the beginning of his Years did he ſhew himſelf a Warlike Hero, long before he came to the Crown, while only of a private Family in *Iſrael*; he could not bear the *Ignominy and Reproach of the Uncircumciſed Philiſtine*, when the monſtrous *Giant Goliah* was *a defying the Armies of the Living God*; for love to his People, and Heroick Zeal to fight the Battle of the Lord, (whoſe Name the Uncircumciſed had blaſphemed) he could no ways refrain, though a tender Youth, to confront this boaſting Champion of the *Philiſtines*, but courageouſly attack'd, and conquer'd this Monſter of Nature, whereby he did redeem the Glory of *Iſrael*, inſomuch, that *Saul* and all his chief Commanders were amazed at the Action: And the Women and Daughters of *Iſrael*, came *Dancing and Singing with Joy and Inſtruments of Muſick*, with this Song of praiſe and glorious Encomium, *anſwering one another*, Saul *hath ſlain his thouſands, and* David *his ten thouſands*. Thus did he vindicate the People, which as yet were not his, but ſhould become ſo, long after: He did, both before and in his Reign, ſhow ſuch an invincible Courage, and unterrify'd Heart in all the Wars, that no Tongue or Pen is able to deſcribe, to which the River *Jordan* ſo often ting'd of a Crimſon dye, and the Fields in the heat of Battle reaking with the effuſed Blood of the Uncircumciſed, give ſufficient Teſtimony. During his Reign he gave very wholſome Laws, and in his Government he loved Righteouſneſs and hated Wickedneſs. And as a Prophet, he was a true Pattern of pious and holy Duties, as Thankſgivings and Prayers, to his People, and went before them and the Ark of God, many times in thoſe Duties, when the Condition of the Temple and his Kingdom did require it; to which, the holy Hiſtory written of him bears ſufficient

1 *Sam.* 18.

ent Witneſs. In one word, this Godly King really ſerved his own Generation, after the Will of his God. We muſt all agree with the Apoſtle, and muſt needs conſent to this Encomium of his, that *David, after he had ſerved his own Generation, fell aſleep, was laid unto his Fathers, and ſaw Corruption.*

APPLICATION.

I heartily wiſh I could now conclude, I would from my Soul contentedly ſit down in ſilence; O that it had pleaſed God there were at this day no occaſion to make of our Text a ſorrowful Application! I ſhould inſtantly ceaſe to ſay any more; but a ſudden fall in our *Iſrael* forbids me to refrain, and I will ſpeak, ſo much of it, as my inward Grief will permit me to do: I will apply it in as good order as can be expected, from a Mind oppreſt with Sorrow.

See here! in *David*, an Exemplar of our late glorious King. See here! an exact Deſcription of his Death, and the Encomium which he deſerves from you and all Poſterity: Behold! how King *William* the Third of ever-bleſſed Memory, fell aſleep, is laid unto his Fathers, and ſees at preſent Corruption! even then, after he had in his life time, moſt faithfully ſerved his own Generation, by the Will of God.

I neither can, nor will ſpeak amply of his Departure, how he not long ſince, the 8th of *March*, in this Year 1702, (about a fortnight after a fatal fall) at Eight of the Clock in the Morning of the Lord's-Day, has commended his Spirit into the Hands of the Lord, how he fell aſleep in his Saviour Jeſus, after having renewed with him the Covenant of Salvation, in the uſe of its Sign and Seal, the Holy Sacrament, expreſſing his ſweet Satisfaction of Mind in God, with holy Sighs and Prayers,

ers, ſhewing his foretaſt of that Glory which he was upon the entrance of, like a Chriſtian that had finiſh'd his Courſe, and kept his Faith to the very end, being then deſirous to depart and be with Chriſt, longing for the Everlaſting Reſt of the Saints, and ſo after a lingering Sickneſs, bowed down his Head AND FELL A-SLEEP.

A true Sleep indeed! after he had born the Heat and Burthen of the Day of his Life, after the beſt ſhare of his, though precious and royal Life, had been nothing but Sorrow and Labour, then he went to reſt from it altogether, in a ſweet Repoſe of Calmneſs, into which he hath wholly reſign'd himſelf, after the Troubles of this World, and the Unconſtancy of an Earthly Reign, wherewith he hath made an advantageous change, in parting with a Fading Crown, for an Everlaſting and Heavenly one, deſcending from a Tranſitory Throne, in order to aſcend into that Kingdom, whoſe Seat is immoveable for ever. O real! and at the ſame time profitable Sleep; to what in the World can the Death of this our Godly King be better compared? When he, from his tender Youth, throughout all his Life, has undergone, before all others of his Station, thouſands of Troubles, Vexations, and Perplexities; being perſecuted from his very Cradle to the Royal Throne, and at all times ſo maliciouſly rewarded by a great many, for his Faithfulneſs and good Intentions, with Repinings and ſpiteful Calumnies? O! truly, he is well fallen aſleep, tired with all theſe Adverſities. He reſts now in his God, and is more happy than all other Kings, or any that can be accounted happy amongſt the Living, for his Soul is now in full rejoycing in the Heavenly Paradiſe, in the Arms and Sweet Embraces of the King of Kings, Jeſus; while his Body lies in the Tomb, (expecting at the great Morning a happy Reſurrection, waiting

waiting for the *Voice of the Arch-Angel, and the Trumpet of God,*) here in the Royal Burial-place, whither he was newly brought, and like *David*, LAID UNTO HIS FATHERS.

I mean, unto his Royal Predeceſſors, all the Chriſtian Kings of *Great Britain*, and unto his neareſt Relation, near the Royal Corps, of his not many Years ſince departed, and in her Redeemer Jeſus Chriſt, reſting Queen, his Royal Conſort, our late Queen *Mary* of ever-bleſſed Memory, whom he highly eſteem'd and lov'd as his own Soul: to this Virtuous and Godly Princeſs is he collected, not only in reſpect of his Royal Body, but alſo of his Immortal Soul, which enjoys her everlaſting Company and happy Converſation in Society with all the Saints in Heaven. There he has found, whom his Soul ſought for, *Maria*, and all his Royal and Pious Anceſtors; and is alſo actually like *David*, *laid unto his Fathers.* It is but this day Seven-night, that they brought his Anointed Corps to the Royal Tomb, where he undergoes now the ſame fate of *David* and all Mortals, AND SEES CORRUPTION.

His Royal Corps is by the common Law of Nature, through length of time, to be reduced to Aſhes; and though carefully imbalmed, and pretiouſly anointed, is ſown in Corruption, in order to riſe in Incorruption and everlaſting Glory.

See here! our King, dead, buried, and with *David* lying in the Duſt of Death; look upon him, now in the ſolitary Pit of Darkneſs, ſnatcht from the Society of the Living. O ſurpriſing Fate! O mournful News! You have heard me relate this afflictive Accident, but have you been ſufficiently affected with it? Are you truly ſenſible of this great Fall? I hope you are; and as far as I can judge your mournful Aſpects, and dejected Countenances, give me reaſon to believe ſo; and indeed,

deed, your Grief at this time cannot too much exceed, neither can the publick tokens of it be too great; nay, weep, and put on Mourning, all ye that have heard of these sorrowful Tidings! lay down your fine Jewels and Garments, ye Kings Daughters, and weep! weep in *Zion*, where-ever it is mentioned of the fall of this Godly King, so like *David!* weep and lament throughout all the Places and Streets of the City! give hence forth no room for Joy; for a Veil of Darkness from Heaven is now drawn over the Spiritual *Israel*, and the gathering Clouds of many immanent Dangers threaten whole *Europe*, with a tempestuous Storm: For this, weep *England!* begin Lamentations, *Holland!* mourn all Christendom! the whole Earth be with floods of Tears inundated! For thou hast lost, O *Britannia!* a glorious King. Ye *Netherlands*, a common Father; and all in general have lost a zealous Defender of the Faith, and a preserver of the common Welfare. Now, may we well complain, and say with Hearts full of Grief, the great Πᾶν is now dead, as from the remote and solitary Islands a moaning Voice was heard; the great *All* is now dead, He who was *all*, upon whom *all* did cast their Eyes, on whom *all* did relie, who has kept in a pleasant Harmony almost *all* the four parts of the World, who was *all* in the esteem of other Princes, and whose Fame did sound through *all* the Corners of the Earth: This, thy agreeable Sun, O *England!* O *Holland!* nay, whole *Europe!* is now retired, and will no more send forth his splendid Beams of Glory: Who can then rejoyce, at such a universal Darkness, and take the delights of Mirth and Gladness in the midst of such a Night? when the very Enemies of him, and *Europe*, cannot forbear some words of pity, for the loss of such a Hero. Who would not rather compose Elogies with lamentable Tones, than Songs of Joy at such a

time? Perhaps we know not yet what we have loſt, God grant no future time may be, in which we muſt renew theſe our preſent Complaints. Since Heaven then has ſtruck us ſo, and viſited our Land with his Judgments, by this great Fall, I hope you will be conſtantly ſenſible of it, and yield to the Rod and Chaſtiſement of the Lord: Weep and bewail your Sins, which have brought upon you this mournful Scene from Heaven; cleanſe your Hands you Sinners, and purifie your Hearts ye double-minded, be afflicted, and mourn, and weep altogether, let your Laughter be turned to Mourning, and your Joy to Heavineſs.

But be not puſillanimous at the ſame time, even if the Dangers were doubled upon you, though Heaven thunders out Threatnings and Judgments, behave your ſelves like Chriſtians, who know that *God is faithful, who will not ſuffer you to be tempted above what ye are able, but will with the Temptation alſo make a way to eſcape, that you may be able to bear it*; and when you further know, as I have often inſtructed you, that *all things work together for good to them that love God*; which Conſideration, I hope, will in ſome meaſure revive your dejected Hearts, and inſpire you with new Life in the midſt of all this deadly Grief; eſpecially when his holy Providence has reſerved for us, and placed on the Throne, an Heroick and Glorious Queen, ſuch a loving Mother to the Land, and nurſing Mother to *Zion*, who of her Royal Goodneſs and Zeal for promoting both, hath already given ſo many convincing proofs.

And beſides, neither is our King utterly dead to us; he is really alive ſtill, not only in reſpect of his Soul in the preſence of God, but alſo in relation to his Royal Virtues and Renowned Actions, full of Honour and Piety; nay, his glorious Memory will laſt for ever to all Generations, nor will Envy it ſelf be able to extin-

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guiſh it: For to him is likewiſe due, the great Encomium given to *David*, that before his departure, he had after a moſt eminent manner, *ſerved* alſo *his own Generation*, *by the Will* and Eternal Council *of God.* This may be truly ſaid in all reſpects of our great *William*, that he did not lay down the Burthen of Government, before he had fully acquired to himſelf this noble Commendation: O! wonderful indeed, and worthy the Admiration of all Mankind, has the ſame rendred the Memory of him! And I had a large Province and a ſpacious Field to enlarge in, for the multitude and variety of his moſt famous Actions, if I ſhould not want rather Days than Hours to expreſs the ſame; in conformity to which, take with me but a tranſient view of his Heroick Deeds, both here and beyond the Seas, and of the Divine Providence always ſo manifeſtly accompanying the ſame, then you will be ſatisfactorily convinced, and without the leaſt heſitation comply with me. How wonderfully has his Sacred Perſon been preſerved, as well in his Tender Youth and Princely State, as afterwards, when he was advanced to the Throne of *Great Britain?* which I think is ſufficient Teſtimony, to all that are not wilfully blind, that he was a ſingular Inſtrument, to execute great Purpoſes of the Will of the Lord. What aſtoniſhing Dangers has he not undergone? which one ſhould have thought would have proved his utter Ruine; when his Enemies have encompaſſed him, both with Fraud and Violence; in ſecret with poiſonous Treacheries, and openly with Fire and Sword; notwithſtanding all which, Heaven, to the Admiration of his Friends, and Aſtoniſhment of his Adverſaries, did keep his Royal Perſon in Safety, only to ſhow, as I told you, that he was the Man who ſhould in theſe days of Trouble, deliver God's Church and People. For this reaſon the Lord made him ſo ſoon

great, in the midſt of his Oppreſſions, when he was but young, exalting him by a unanimous Voice of the People, which ordinarily is his Voice, to be a General of mighty Provinces, in ſpight of all his Oppoſers; there he did *ſerve his own Generation*, the Country of his Nativity, moſt faithfully for many Years; till Heaven gave him, for a Reward, a Royal Crown and Scepter, to wear and ſway over that glorious and bleſſed Kingdom of *Great Britain*, thereby inlarging his Power and Ability, to diſappoint the malicious Deſigns of Antichriſt, and to reduce the growing Power of Tirannical *Lewis*; the only means to preſerve the Liberties of *Europe*, and the Temporal Welfare of the Flock of Chriſt

But, how has the great King *William* more particularly and properly ſerved his own Generation? even, no leſs than *David*, King of *Iſrael*, with the ſame Zeal, Fidelity, and good Succeſs; as he was choſen by the Lord to it, ſo did he ſhew in his tender Years great tokens of Maturity, and an Heroick Spirit. Before he was a General, and long before he wore the Royal Crown he could no ways bear the *defying* Reproach of the *Armies of the Living God*, made to a Proteſtant Church and Republick, by one not much unlike the Uncircumciſed Giant; he wanted only the Power and Government in hand to execute his glorious Intentions, and no ſooner had Providence inveſted him with it, but he gave a fatal blow to that boaſting *French Goliah*, that he was forced to quit the Borders of *Iſrael* which he had before invaded, which gave new life to the Church and Chriſtian People. In ſhort, all his glorious Victories, and Heroick Actions, the many Battles, and Indefatigable Campaigns, the bloody Fields wherein he formerly has been engaged with his Enemies, give of his true Service ſufficient evidence. When not many Years ſince,

whole

whole *Europe* was threatned with Subverſion, and ſome malicious Powers had undermined the Walls of Church and State, then was he as from Heaven ſent again to fruſtrate their Deſigns, and free from this Danger the Proteſtant *Zion:* Has he not thereby preſerved, firſt the Religion and Liberty of *Holland*, and after that, held up the Religious and Civil Priveleges of *Great Britain*? againſt that envious Neighbour who ſtudies Day and Night how to devour both our Church and State: Nay, he really delivered *Iſrael* from this Uncircumciſed Race. And how glorioufly did he go further on, in Conjunction with our late Virtuous Queen, upon the *Britiſh* Throne? How has he not ſerved there his own Generation moſt wonderfully to the very end of his Days? reigning with great Wiſdom, Patience and Indefatigable Zeal, not weary by any ſort of Troubles or Intricacies that happened in his way, always of one Mind to promote the Glory of God's Church, and Safety of his People; nay! I want words and time to deſcribe his innumerable Virtues according to their Merit and Glory: His Thoughts were Day and Night employ'd for the Welfare of his Subjects, and beſides, he never ſhunn'd any Labours or Bodily Fatigue, for he himſelf with Sword in Hand, went forth to meet the Hoſts, and drove away the Armies of the Antichriſt, the Spiritual *Philiſtines*. Upon all occaſions, whether of Council or Action, he expoſed himſelf to the Danger of the Seas, the raging Waves not being able to reſiſt his Royal Courage, or to extinguiſh his fervent Zeal, which at laſt, by the Bleſſing of God, proved ſo ſucceſsful, as to procure an agreeable Peace to *Europe*. And now, laſtly, even juſt before his Death, when almoſt all the World began again to be involved in a moſt dangerous War, he brought Affairs by his Royal and Wiſe Conduct to ſuch a poſture, that through the

the Mercies of God, *Zion*, and our Kingdom have little to fear. O! has not the great *William* then faithfully *ſerved his Generation after the Will of God*? Nay, I refer the Judgment to you: O for ever glorious, and praiſe-worthy Prince! thou deſerveſt a far greater Encomium! Even as *David*, ſo has he inſtituted many wholſome Laws during his Reign, he loved in his Kingdom Right and Righteouſneſs, and hated Wickedneſs; he was an Exemplar to his Subjects of Temperance, Humility, and true Piety: In a word, he had all that may be called Godly and Royal, and by virtue of theſe Perfections has fulfilled ſo wonderfully the Will and Council of his God; and ſo our Pious King *William* the Third, *after he had ſerved his own Generation, by the Will of God, fell aſleep, was laid unto his Fathers, and ſees Corruption.*

Here we will leave the Funerals of our departed King, and go off from this Sorrowful Scene, ſaying, It is the *Hand and Council of God* that hath thus appointed it, who alſo *changes the Times and the Seaſons, and removeth Kings, and ſetteth up Kings.* His holy Name be bleſſed and praiſed for ever and ever, that he has given us a Queen after the Wiſhes of our own Hearts, whom the Lord bleſs upon the Royal Throne, and ſupport the Foundations of it by his Infinite Wiſdom and Power, and cauſe her Royal Iſſue to break forth on the Right-hand and on the Left, that her Seed may inherit the Throne! and give her, after this Life, a Crown of Eternal Glory; ſo we conclude in the Name of the Triune God, to whom both in Joy and Sorrow be all Honour, Praiſe, and Glory, both now and for evermore. *Amen.*

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